Sri Kaitabheshwara Temple, Kubatur, Shimoga, Karnataka

Kaitabheshvara temple (1100 AD) at Kubatur in Shimoga district

AI Overview

The Kaitabheshvara Temple in Kubatur (Kotipura), Karnataka, is **a 900-year-old architectural masterpiece dedicated to Lord Shiva**. [1, 2, 3]

Quick Facts

- **Built:** Around 1100 AD during the Hoysala Empire
- **Builder:** King Vinayaditya
- **Location:** Kotipura, near Anavatti, Soraba Taluk, Shivamogga District, Karnataka
- **Main Deity:** Kaitabheshvara (Lord Shiva), also known as Kotisvara
- **Management:** Protected by the Archaeological Survey of India as a monument of national importance [1, 3, 4, 5, 6]

Architecture and History

- **Design Style:** Blends early Hoysala craftsmanship with strong Later Chalukyan architectural influences.
- **Key Features:** Stands on a raised platform (*Jagi*) with finely lathe-turned soapstone pillars, intricate wall carvings, and a serene inner sanctum.

- **Mythology:** Ancient legend states the demon Kaitabha installed the Shiva Linga here before being slain by Lord Vishnu. The town itself is historically tied to King Chandrahasa from the Mahabharata era. [3, 4]

If you'd like, I can share:The best route and travel tips to reach the temple from your current

AI responses may include mistakes.
[1] https://en.wikipedia.org/wiki/Kaitabheshvara_Temple,_Kubatur
[2] https://www.instagram.com/reel/DRvml22EoQ6/
[3] https://templetales5.wordpress.com/2024/06/27/kaitabhesvara-temple-kotipura-shikaripura-taluk-shivamogga-district/
[4] https://www.youtube.com/watch?v=LZslwkrTETI
[5] https://www.youtube.com/watch?v=GecmwNae9QE
[6] https://hindumandiryatra.com/article/kaitabheshvara-temple-kubatur

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Ref: Wikipedia

The **Kaitabheshvara** temple (also spelt **Kaitabhesvara** or **Kaitabheshwara**, known also as **Kotisvara**) is located in the town of Kubatur (also spelt Kubattur or Kuppattur, and called Kuntalanagara or Kotipura in ancient inscriptions), near Anavatti in the Shimoga district of Karnataka state, India. The temple was constructed during the reign of Hoysala King Vinayaditya around 1100 AD. The Hoysala ruling family was during this time a powerful feudatory of the imperial Western Chalukya Empire ruled by King Vikramaditya VI.[1][2][3][4] According to the Archaeological Survey of India, the architectural signature of the temple is mainly "Chalukyan".[1] Art historian Adam Hardy classifies the style involved in the construction of the temple as "Later Chalukya, non mainstream, far end of spectrum". The building material used is soapstone[5] The temple is protected as a monument of national importance by the Archaeological Survey of India.[6]

Temple plan

The temple has a single square shaped shrine (*garbhagriha*) with an east–west orientation, a vestibule that connects the sanctum (cella or *vimana*) to the main large open hall (*mukhamantapa*) that has a staggered square plan and can be entered from five sides;[7] two lateral and one each in the north, south, and east. The walls of the shrine and vestibule stand on a base (*adisthana*) that is composed of five moldings. The superstructure over the sanctum is four-tiered (*chatustala arpita*). It is crowned by a large domed roof that looks like a "helmet" (*amalaka*) and whose shape follows the shape of the shrine (square in this case). The "helmet" is the largest sculptural piece in the temple, it is beautifully carved and well decorated. Atop the dome is a beautiful water-pot like stone structure (*kalasha*) that forms the pinnacle of the tower. In case of those temples where the original pinnacle is lost, a metallic structure is normally used as a replacement. The tower over the vestibule (*sukanasi* or "nose"), which is actually a protrusion of the main tower, faces east.[1][8] The open mantapa is large and its ceiling is supported by massive lathe-turned circular pillars. The relief work in the central panel of the hall ceiling is particularly noteworthy and the overall preservation of the temple is good

Sculptures and decoration

A rear profile view of Kaitabheshvara temple at Kubatur

Old Kannada inscription (1241-1249 A.D.) at Kaitabheshvara temple

The sculptural motifs and friezes, the decorative articulation, the shape of superstructure (*shikhara*) and the design of pillars in this temple are those commonly found in other Western Chalukyan temples.[1][5] On the outer walls of the shrine and vestibule are pilasters of two types; full length pilasters that reach up to the heavy though inconspicuous eaves, and half length pilasters that support miniature decorative towers (Aedicula) of various kinds (such as *latina* and *bhumija*).[1][10] The sculptures of Mahishamardini (a form of the Hindu goddess Durga, Bhairava (a form of the god Shiva), and Ganesha can be found on the main tower. The base of the outerwall of the open hall (*mukhamandapa*) has decorative motifs, pilasters surmounted by miniature decorative pyramidal shaped turrets with gargoyle faced (*kirtimukha*) scrolls. The seating area in the hall (*kakshasana*) is treated with floral decorations. The pillars of the mandapa are characteristically circular, polished and lathe-turned, with those pillars that are mounted on a platform (*jagati*) being fluted and shorter in height.[1] The ceilings are ornate and the typical Hoysala style parapet over the eaves has sculptural representations of Ugra Narasimha, Varaha (the boar, an incarnation of the god Vishnu), Garuda (the eagle) and Keshava (a form of the god Krishna). The doorjamb at the entrance to the vestibule and sanctum are typically ornate and Hoysala in character, with the lintel displaying a sculpture of "Gajalakshmi" (the Hindu goddess Lakshmi with elephants on either side)

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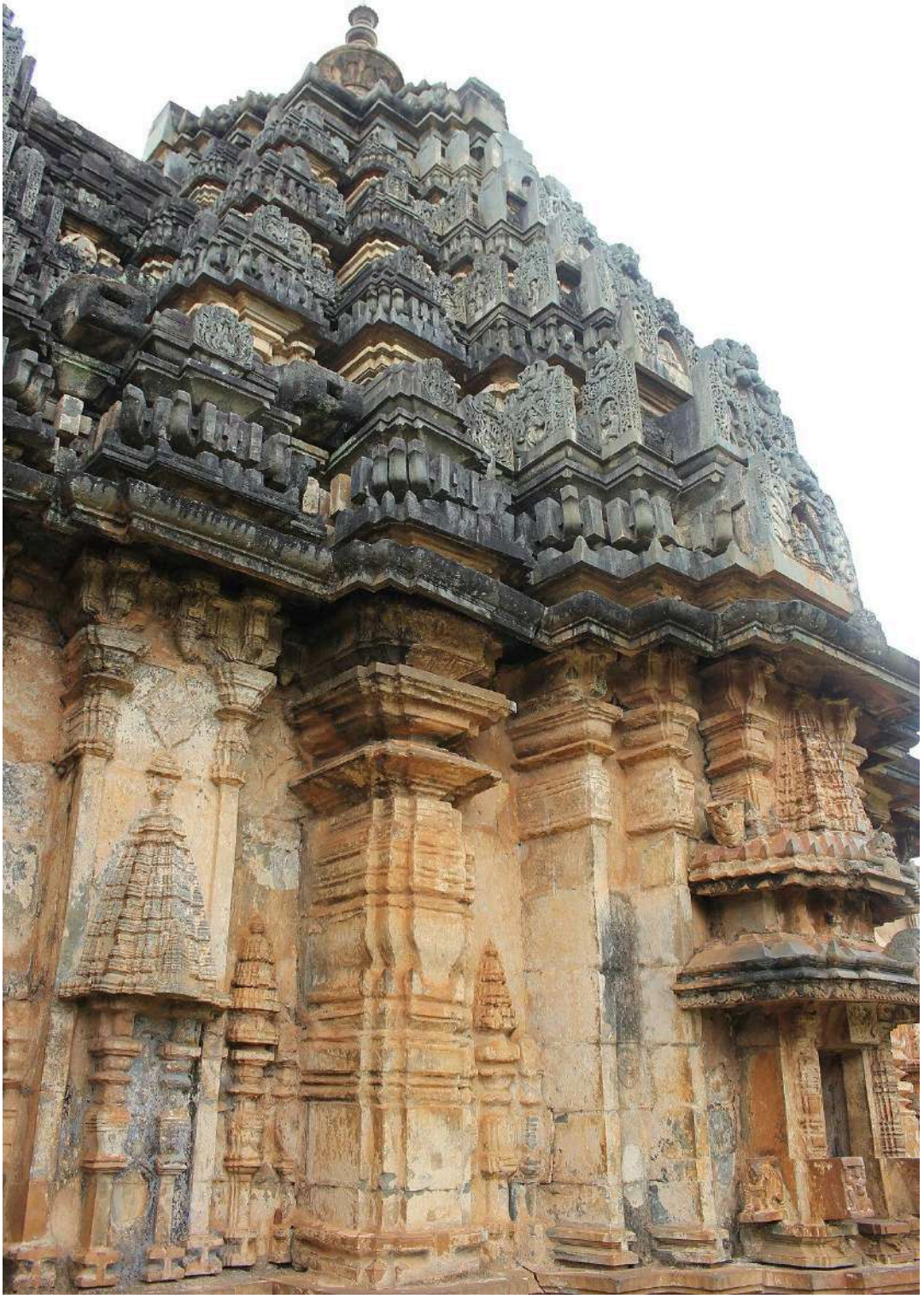
Photos

A rear profile view of Kaitabheshvara temple at Kubatur

Old Kannada inscription (1241-1249 A.D.) at Kaitabheshvara temple

Profile of *mantapa* (hall) and shrine outer wall decor in Kaitabheshvara temple at Kubatur



Vesara style tower over shrine in Kaitabheshvara temple at Kubatur

Ornate bay ceiling at the temple

Rear view of Temple

A *virgal* (Hero stone) in Kaitabheshvara temple at Kubatur

A small shrine in the hall of temple

Ornate bay ceiling

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Ref: templetales5.wordpress.com

Kaitabheshwara Temple, Kotipura, Soraba Taluk, Shivamogga District, Karnataka

Location: Kaitabhesvara Temple, Kotipura, near Anavatti, Soraba Taluk, Shivamogga District. (about 28 kms to the south west of Hangal).

Description: Kaitabheshvara Temple is at least a 900 year old temple built in the early 12th century. This temple located in Kotipura is also referred to as Kubattur and Kuppattur and even Kuntalanagara in ancient times.

According to local chronicles this place was inhabited by two demons viz. Madhu and Kaithaba. These demons were slain by Vishnu. These demons were devotees of Shiva hence there is a close relationship between Kaitabheshwara of Kotipura and Madhikeshwara of Banavasi. The earliest mention of Kubattur is as early as 950 CE during the Rashtrakuta Era during the rule of King Krishna-III and was a Agrahara (land grant to Brahmins). This town was inhabited by hundreds of Brahmins and was an important learning Centre. There is an inscription to this effect but is in damaged condition hence much details are not available.

The history of this location dates back to the Mahabharata when it was ruled by King Chandrahasa. The story of King Chandrahasa is discussed in length in Jaimini Bharata written by Kannada Poet Lakshimisha. There are two rivers which flow nearby viz. Varada and Mavina Hole. This temple is evidence to the magnificence of art and architecture during the Hoysala Era. This was constructed during the reign of King Vinayaditya of the Hoysala Dynasty was a contemporary of King Someshwara-I and King Vikramaditya-VI of the Kalyani (Western) Chalukyan Dynasty. He was related to King Someshwara-I but it is not clear whether he was the brother-in-law or the father-in-law to King Someshwara-I. King Vinayaditya was a powerful feudatory of the Kalyani Chalukya and a strong patron of architecture.

It is a Monument of National importance and a Protected Monument under the Ancient Monuments and Archaeological Sites Act (1958) by Archaeological Survey of India (ASI). Courtesy: ASI and Wikipedia.

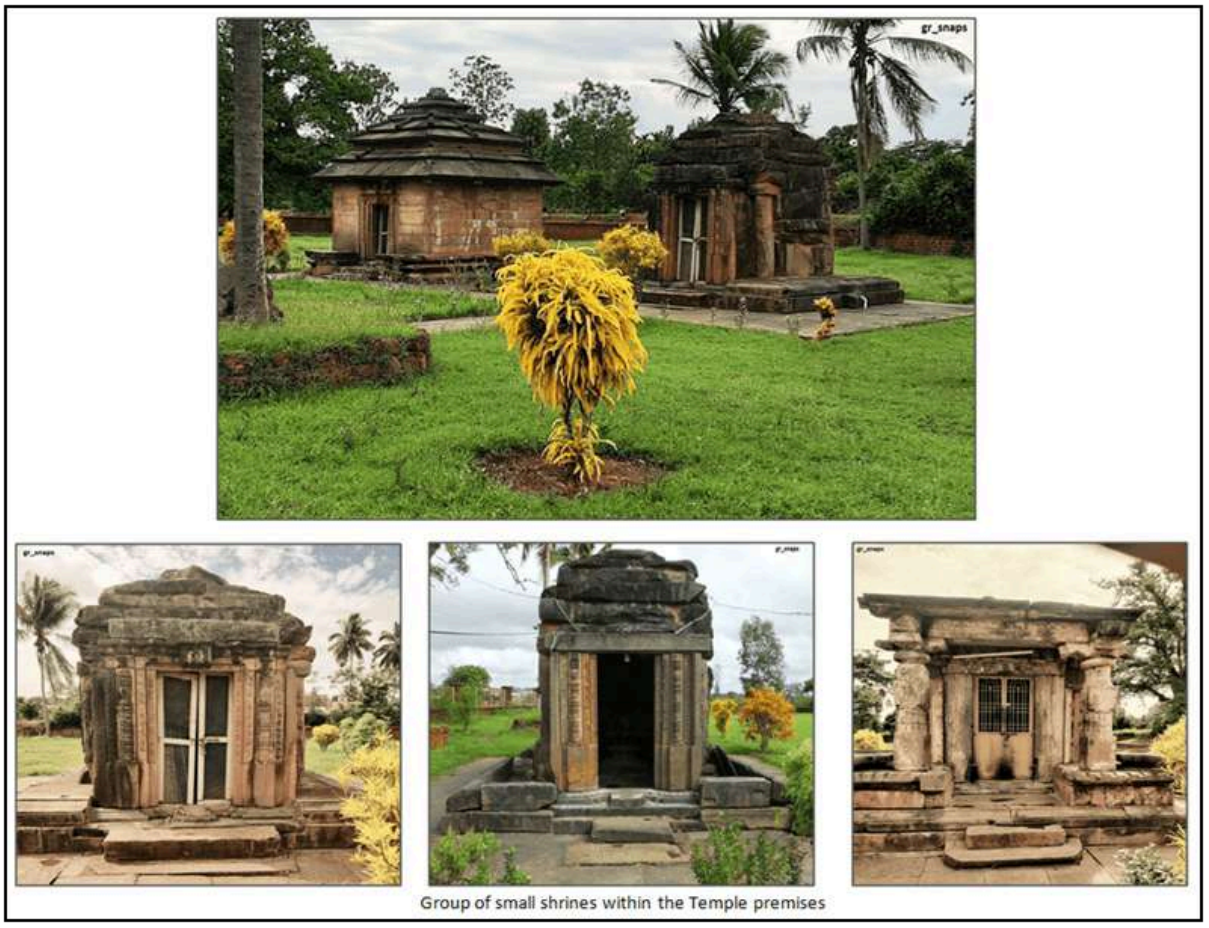
Details: The premises is comprised of a group of temples. This is an Eka-kuta Temple meaning temple with one Sanctum Sanctorum. The temple is east-west facing and comprised of a Navaranga Mandapa (Pavillion), Antarala (Antechamber) and Garbha Griha (Sanctum Sanctorum) with five entrances (one from the front and remaining four are lateral entrances on the north and south side. The entire temple complex bears the imprints of Chalukyan Architecture. According to a Seuna inscription there are many temples in the radius of 15-20 kms which are esthetically attached to this temple by way village grants for monetary sustenance.

Underground Temple of Deity, Sevalal

One underground temple to the left near the entrance of the main temple (Kaibheshvara Temple) in the middle. A set of stairs lead to the underground temple. I was told that this shrine was originally adorned by Lord Ganesha but unfortunately it was perhaps depleted or destroyed and fortunately there is a deity inside this underground temple now which is adorned by the status of a local deity Lord Sevalal depicted as man riding a horse and holding weapons in both hands. The doorway of the underground temple is intricately carved with an image of Gajalakshmi in the centre of the beam.

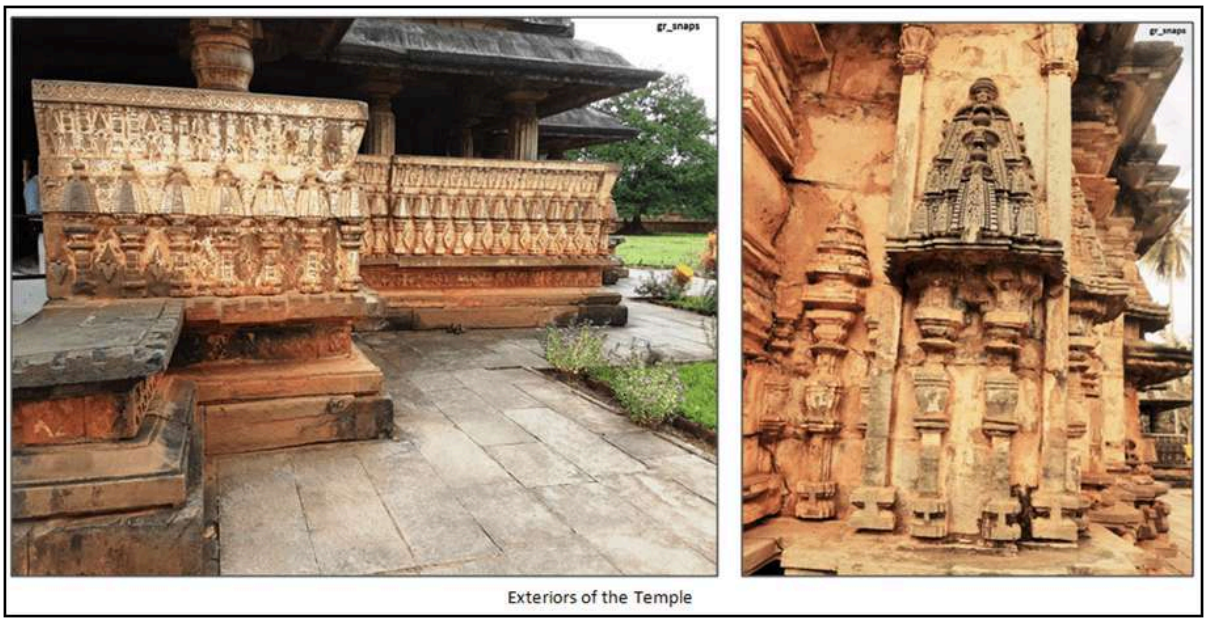
Hero stones displayed on the left side of the entrance

There are three Hero stones (Veera Gallu) and few broken sculptures to the left of the underground temple.



Group of small shrines within the Temple premises

The Main temple is surrounded by five smaller mini temples which house five different deities. Only three out of the fine mini temple are living viz. Nagappa Temple, Shiva Temple and Parvati Temple. There is an ancient well in the premises.



Exteriors of the Temple

The entire outer wall of the Temple is elaborate carvings of mini gopuras and pillars. The entire outer wall of the Temple is elaborate carvings of mini gopuras and pillars. The Urga-Narasimha is perhaps the best among all the outer carvings because the “Ugra-rupa” is perfectly visible. The entire temple walls are flanked by the Royal Hoysala Lion Emblem.

Ancient Well

There is also an ancient well which must have been in use since decades.

Northern fascia of the Temple

A view of the northern fascia of the Temple. Since this is an eka-kuta Temple, the temple has only one Garbha Griha with a Vimana (tower).

Reliefs on the roof of the Temple

The Urga-Narasimha is perhaps the best amongst all the outer carvings because the “Ugra-rupa” is perfectly visible. The entire temple walls are flanked by the Royal Hoysala Lion Emblem. Among important icons are found, Bhairava, Harihara, Brahma, Sadashiva, Tandava-Ganapati, Parvati, Urga-Narasimha, Varaha, Uma-Maheshvara, Surya.

There are shape of a demon (half bull and half lion-type creature) on the left pillar and right pillar in the entrance. There are inscriptions around both these demon image on the pillars.

Nandi is sitting majestically inside and outside the temple. As we enter there are ancient board games carved on the left and right viz. chakka-bara and ludo type.

View of the Navaranga Mandapa

The Mandapa stands on twelve finely polished granite circular pillars which almost resemble lathe-turned pillars.

The beams are carved with floral on the underface which add to the beauty of the ceiling and the parapet walls are intricately carved with images of Bhairava, Vishnu and the Nagas. Shiva in yogasana, ten hands and three heads and many icons placed around the temple.

Domical ceiling over the Navaranga Mandapa

The three portions of the ceiling of the Navaranga Mantapa is exquisitely carved and the intricacy will leave one spellbound. The carvings on the interior of the central Gopuram of the Mandapa (antechamber) are an absolute marvel. The symmetry is absolutely mesmerizing.

Ashta-dikpalas or Guardian of the eight directions viz. Indra, Agni, Yama, Nrrti, Vayu, Varuna, Kubera and Ishana are placed in the respective directions at the same height as other icons.

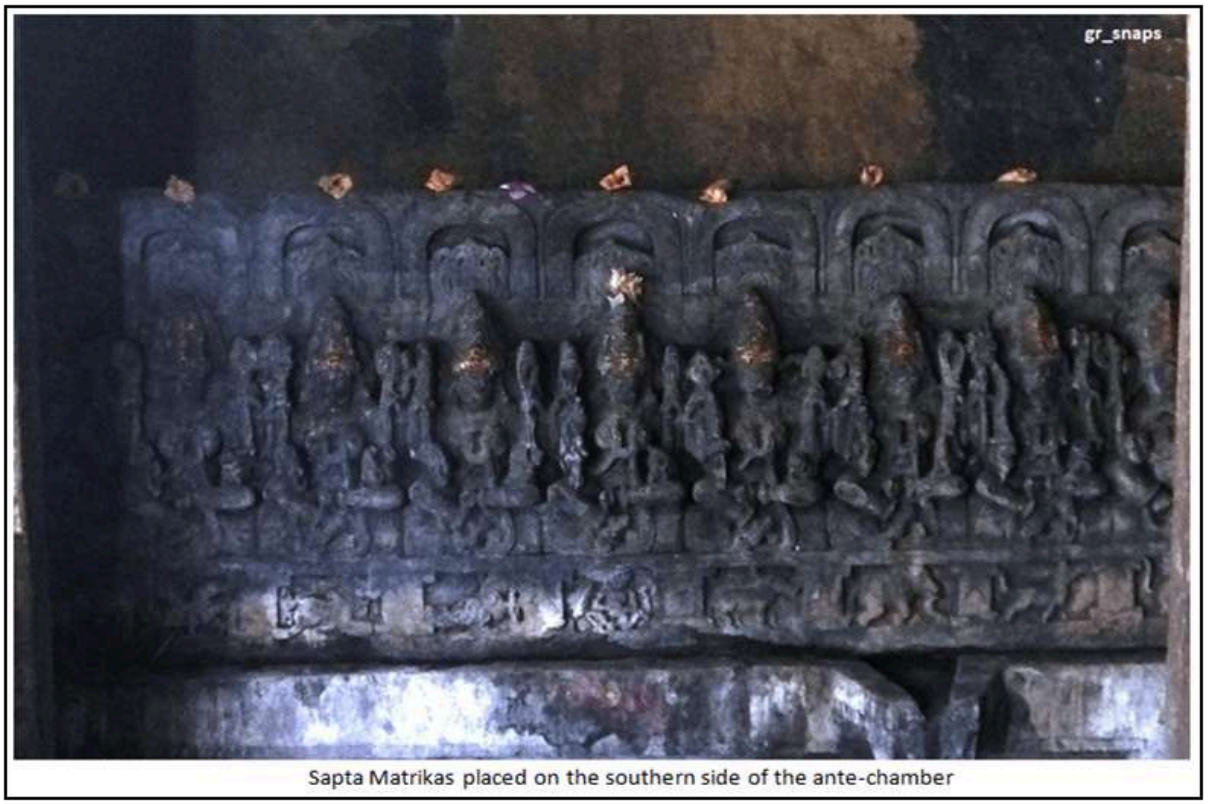
Ceiling over the Ardha Mandapa's

The ceiling of the Ardha Mandapa is also exquisitely carved with circular carvings in nine symmetric squares.

Deities in the Temple

The Sanctum Sanctorum is adorned by a huge Lingam, Kaitabhesvara. It's an elliptical shaped lingam.The Sanctum Sanctorum is adorned by a huge Lingam, Kaitabhesvara. It's an elliptical shaped lingam. Among important icons are found, Bhairava, Harihara, Brahma, Sadashiva, Tandava-Ganapati, Parvati, Urga-Narasimha, Varaha, Uma-Maheshvara, Surya.

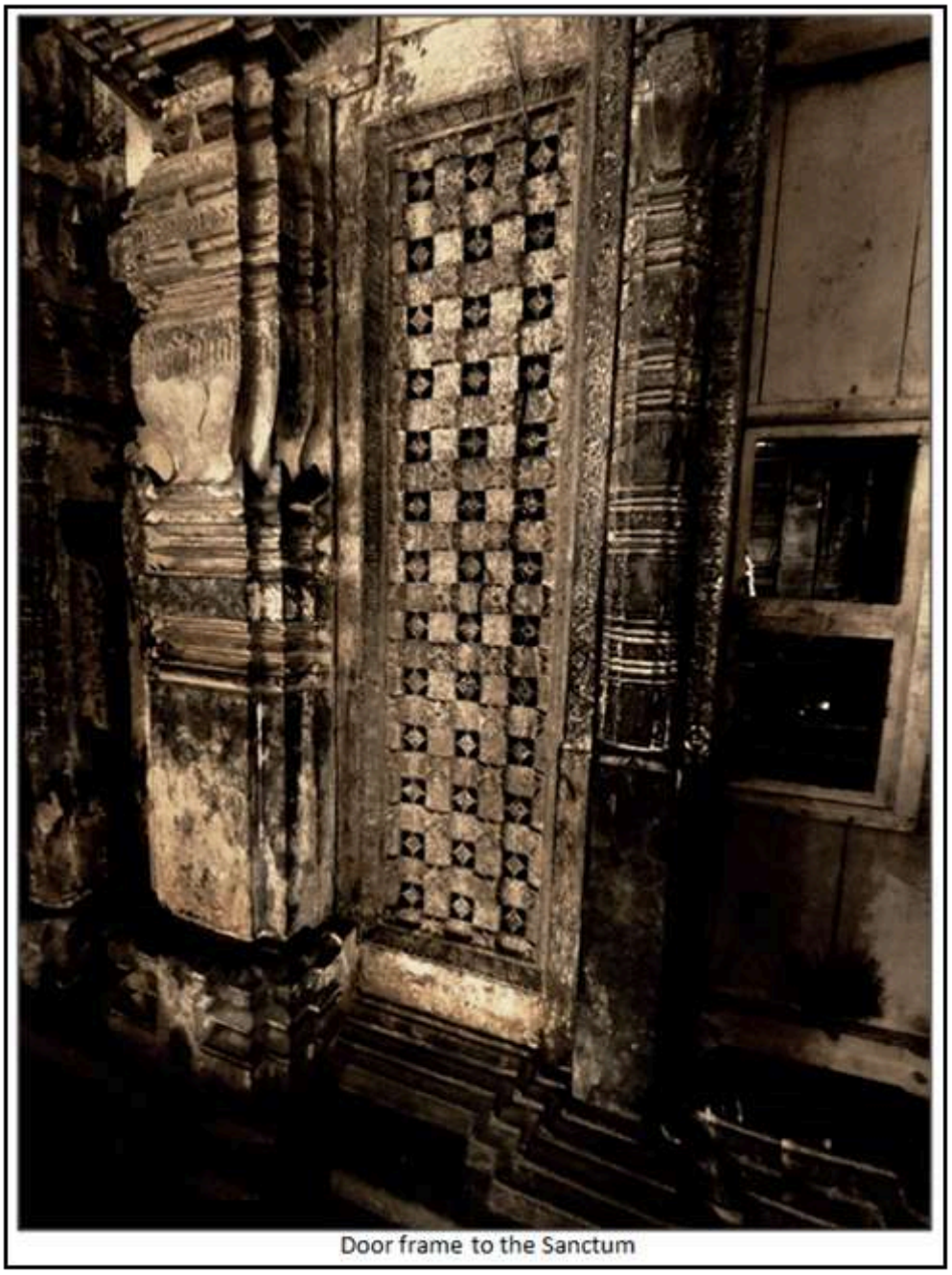
The antechamber is surrounded an elevated platform for people to sit upon. There are elaborate inscriptions in both the left and right platforms.



Sapta Matrikas placed on the southern side of the ante-chamber

To the left of the Sanctum Sanctorum there are sculptures of the Sapta-matrikas (Brahmani (wife of Brahma), Maheshvari (wife of Shiva), Kaumari (wife of Kumara), Vaishnavi (wife of Vishnu), Varahi (wife of Varaha, or the boar, an avatar [incarnation] of Vishnu), Indrani (wife of Indra), and Chamunda or Yami (wife of Yama) followed by a sculpture of Lord Ganesha, followed by the Lord Kaitabhesvara in the Garbha Griha, followed by Lord Vishnu, Goddess Lakshmi and Lord Hanuman.

The Sanctum Sanctorum is adorned by a huge Lingam, Kaitabhesvara. It's an elliptical shaped lingam.



Door frame to the Sanctum

The Sanctum has an elaborate door frame made of three layers on either side. The outer is a thick pillar with grooves. This is followed by a jalandhara (stone mesh) and then a thin pillar which gives the entire frame a 3D look.

Gajalakshmi Emblem on the Doorway

The entrance to the Garbha Griha is very finely carved with Gajalakshmi in the centre of the lintel to the entrance.

Stories from the inscriptions:

There are totally 12 inscriptions in the temple and 2 copper plates found at Kubatur which pertain to this temple. These inscriptions can be referred in No.265 to 279 in Epigraphia Carnatica Vo. VIII published in 1904.

Each of them has a story to tell.

Shikhara of the Temple

Location*: At the same entrance, on a stone in the inner pail in No. 276*: with tithi corresponding to 1070 CE mentions Kuppatur as an Agrahara (place of residence for the Brahmanas) and also mentions a Temple with golden kalaskas (ceremonial pot). It further mentions that Sarveshwara Deva was the Priest of this Temple and Sarveshwara Shakti Deva was the Priest for 77 temples. It further mentions the reign of Bhuvanaikamalla (referring to King Someshwara-II (referring to Someshwara-II the 6th King of Western Chalukyan Dynasty) when Minister Udayaditya was ruling Banavasi country the oil mongers, betel sellers and the Gaudas of Nagarakhanda-70 Province made grants for the perpetual lamp in the Temple and waived certain taxes also. Upon coming to know the glory of the original linga of Lord Kotinatha (referring to Lord Kaitabeshwara) from Minister Udayaditya, the King made grants for decorations, illuminations, vessels, clothes and two village viz. Kerehalli and Pundagrama for service of the Deity. The grant was entrusted upon Minister Udayaditya.

Location*: In the same ranga mandapa on a stone near the north door in No.277*: The oldest inscription is 1165 CE which mentions about the lineage of the Chalukyan Kings starting from King Tailappa, his son Satyashraya and Dasa Varma. Dasa Varma's son Jayasimha. Jayasimha's son Ahavamalla ((also known as Someswara-I and Trailokyamalla), his son Bhulokamalla and Vira Paramardi. It then mentions King Vikramaditya (also known as

Tribhuvanamalla), his son Someswara-III and Jagadhekamalla. It also mentions their victories over the Cholas and Gurjjara Kings. It mentions Ballipura a county in Banavasi Province had five mathas, three medical dispensaries, three Brahmapuris (which had houses as if joined together) and various mansions was ruled by a minister, Mahadeva Dandanayaka whose King was Malava Raja and Queen Padmambike. The inscription showers a lot of praises for Mahadeva Dandanayaka.

The same inscription dated 1180 CE further mentions Ruler Kama (referring to the Kama Deva of the Hangal Kadamba Dynasty now a feudatory of the Western Chalukya) was in residence at Gutti. During this time Minister Sovi Deva resolved to repair the Temple, decorated it with many paintings and restored the golden kalashas. The resolution was entrusted upon Chief Priest Sarveshwara Shakti Deva.

The same inscription dated 1215 CE mentions the rule of Simhana (referring to Simhana-II the 23rd and 3rd Sovereign King of the Seuna Yadava Dynasty). The is a mention of one Ahira Jaita, when residing at Hiriya Balligave and protecting Jiddulige Province, granted his own village in service to Lord Kaitabeshwara. It further mentions Potara Nayaka while residing at Tiluvalli and protecting Nagarakhanda-70 Province alongwith Mahamandeleshwara Nagapala also made grants to the Deity.

Location: On a slab on the raised ground near the southern entrance of the same Ranga Mandapa in No. 275: An inscription dated 1231 CE on the sitting slab near the southern entrance narrates the beauty of Nagarakhanda 70 Province (in which Kotipura is located). It equates Kotipura to the beauty of olden cities of Alakapura, Amaravati and Bhogavati. It mentions that his temple was built by the Celestial Architect Vishwakarma himself. It mentions Kotipura as Kuppatur and Kaitabeswara as Kotiswara (must have been the name of the Deity in the bygone era). It praises the Priest Rudra Deva and his brother Sarveswarashakti Deva. It also mentions that Simhana-II (the 3rd Sovereign King of Seuna Dynasty) directed Vasugi Nayaka to give grant of a large village to Kaitabeswara Temple. One Honna Bhoomi Shetti gave a grant of the revenues from Bannahalli village for decoration, illuminations, vessels and clothes of the Deity. Venka Deva, the Chief of the Seuna army gave a grant of revenues of Yekkati village to the Deity. It also mentions that several temples in the vicinity viz. Siddhanatha Temple in Kabbina-Sirivur, Svyambhu Temple in Mulugunda, Ramnatha Temple in Emmanur, RAmanatha Temple of Kiruvade, Grameswara Temple of Abbalur, Mulasthana Vosavanteswara Temple of Tiluvalli, Chaitapura of Devagiri, Mulasthana of Hangal and the Ramanatha Temple of Kuppatur are all connected to each other.

Inscription on the south pillar

Location*: On a virakal in the yard of the same Temple in No.269*: An inscription dated 1235 CE during the reign of Singhana Deva (aka. Simhana-II the 23rd and 3rd Sovereign King of the Seuna Yadava Dynasty) mentions about a war in which one Nagalika Malla and Soyi Devarasa of Bandalike fought and the people of Santalige attained martyrdom.

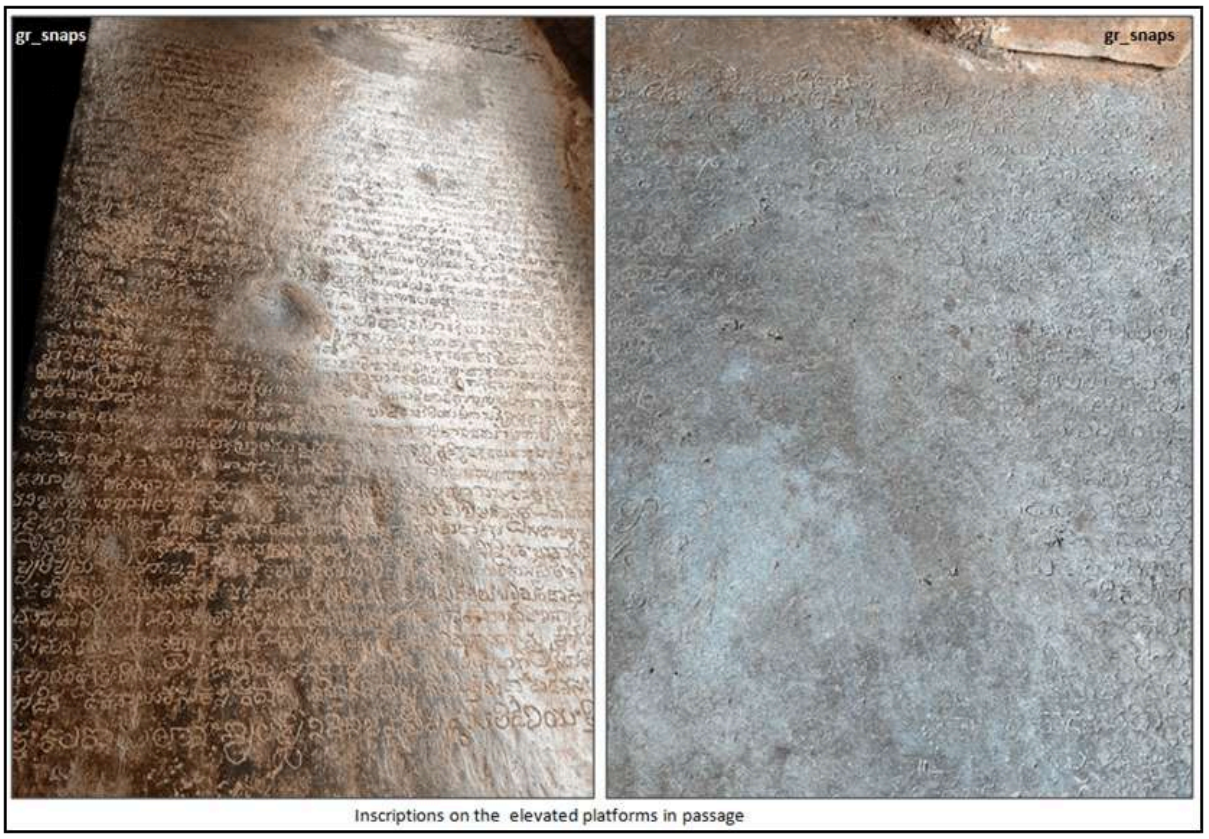
Location*: On the east side of the same pillar in No.271*: Another short inscription mentions that this chhatra was established by Sandhana Shiva Vikka Deva Vane.

Location*: On a 2nd pillar at the east door of the ranga mandapa of the same temple in No.272*: An inscription on the second pillar in the Navaranga Mandapa with tithi corresponding 1241 CE mentions a praise that Vikkama Deva, after washing the feet of

Rudrashakti, the Priest of Kaitabeswara Temple gave 125 ga (some measure) to the Deity as a settlement. (it does not mention the identity of Vikkama Deva)

Location*: On the same pillar to the east in No.273*: with tithi corresponding to 1241 CE mentions further grants by Vikka Deva of 100 ga (some measure) to the temple for the perpetual lamp lighting at the temple. (it does not mention the identity of Vikka Deva)

Location*: On a pillar of the same ranga Mandapa in No. 274*: Another inscription date 1245 CE mentions that a hunter Naga Deva set up the Nandi in the mukha Mandapa inside the temple.



Inscriptions on the elevated platforms in passage

Location*: Devasthanahakkalu (same Hobli) on a pillar in the ranga mandapa of the Kaitabeshwara Temple in No.268:* Another inscription in the south pillar of the Navranga Mandapa dated 1245 CE mentions about a grant of revenue of Nadabi Village by the 500 swamis of Ayyavale consecrating priests, the Promoters of Vira Bananju Dharma to Raja Guru Rudrashakti Deva the Priest of Kaitabeswara Temple for decoration and illumination of the Deity.

Location*: On a 2nd pillar to the right of the east door of the same temple No.270*: Another inscription dated 1249 CE during the reign of Singhana Deva (aka. Simhana-II the 23rd and 3rd Sovereign King of the Seuna Yadava Dynasty) mentions praise by Rajaguru Rudrashakti Deva. It further mentions about a monetary grant of revenue from certain lands by Vikrama Deva alongwith his wife Ellaha Devi to Raja Guru Rudrashakti Deva, Priest of Kaitabeswara Temple for building a Chhatra to feed 10 Brahmins every day. It also mentions the lineage of Vikrama Deva as son of Soyi Deva and brother of Ekkama Deva. Soyi Deva was the son of Ravi Deva and Mallubai. Ravi Deva was the disciple of Sarbeswara Deva and son of Soma Deva of Denagave in Vana Kheda country.

Location*: On the beam at the same Temple in No.278*: An inscription on the beam of temple dated 1518 CE mentions that during the reign of Vijayanagara King Krishnadeva Raya, the villages granted to the Deity were ruined hence the King granted the revenues of five villages to the Deity.

Location*: At the same Temple on another beam in No.279*: Another inscription on the beam dated 1518 CE mentions one Hemana Bhatta granted revenue of a few villages to the Deity.

Inscriptions on the square base of pillars

Source*: On a copper plate found in Kubatur in No.265*: A copper plate found in Kupatur dated 1527 CE refers to Vijayanagar Kings Achyutha Raya Narasimha Raya and Krishna Raya reign. Sankanna, the headman of Pithamane Village will be served the prasada of the Deity whenever he is in the village. This inscription is in Nagari characters.

Source: On a copper plate found in Kubatur in No.266: Another copper plate found in Kupatur dated 1629 CE mentions an order issued by Keladi Venkatappa Nayaka that the revenue is fixed at 11000 varahas. It mentions about 325 varahas to be given for distribution of food to Brahmins, 425 varahas as tribute to the treasury.

Personal Experience:

The underground temple was exciting. I was informed that the original deity was stolen hence the locals installed a deity and kept the temple alive. It was like I had all the Gods surrounding me viz. The Ashta-Lakshmi's, Lord Ganesha, Lord Kaitabhesvara, Lord Vishnu, Goddess Lakshmi and Lord Hanuman. It was a feeling that all the Gods have descended from Heaven.. felt overwhelmingly Blessed and Empowered!!

The letters of the epigraph are absolutely perfect; even our handwriting will not be so perfect, imagine carving letters on stone!! It does transport one back in time and gives a feeling that the composer and the scribe are right in front of you.

Another mesmerizing view will be that of the Deity. It's a huge elliptical shaped lingam and the very first look will remind of why so many Kings. Ministers, Chieftains and the public gave so much importance to this Temple.

One of the inscriptions mentions an Agrahara also but even the remains of that are not traceable now.

I was fortunate to meet Mr Yadav, an Officer with the Archaeological Survey of India (ASI) who hails from Uttar Pradesh. We had a great deal of conversation about the architecture and other structures in the vicinity. The maintenance of the premises is exceptional and the upkeep is surely done on a regular basis.

Har Har Mahadev!!

Ganesh Rao, "Temple Story" Teller

How to reach Kaitabheshwara Temple, Kotipura:

The best route is to travel from Hubli off the Pune-Bengaluru highway via Tadas Cross. The total distance is about 100 kms via Hangal and Anavatti.

References:

https:
//sahasa.in/2023/02/08/kaitabheshwara-temple-kubatturu-village-kotipura-soraba-taluka-shimoga-district-karnataka/

https: //en.wikipedia.org/wiki/Kaitabheshvara_Temple,_Kubatur

Epigraphia Carnatica Vol. VIII ~ B L Rice published in 1904

Note: The location of the inscriptions mentioned is as per the referred sources. Except for the inscriptions within the Temple, others may not correspond to their current location. The narrations are a summarized version of the inscription for better understanding.

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Ref: Google Gemini

Shri Kaitabheshwara Temple, Shivamogga, Karnataka

Location

The Kaitabheshwara Temple (historically known as *Kotisvara* or *Kotinatha*) is situated on the outskirts of **Kubatur** village (historically called *Kuppattur*, *Kotipura*, or *Kuntalanagara*), near Anavatti town in Soraba Taluk, Shivamogga District, Karnataka, India.

- **Pin Code:** 577413

How to Get There

- **By Road:**
    - From **Anavatti:** ~2 km away. Local auto-rickshaws and taxis are readily available.
    - From **Hangal:** ~26 km away via the Hangal–Anavatti route.
    - From **Soraba:** ~29 km.
    - From **Shivamogga (Shimoga) City:** ~99 km. KSRTC and private buses frequently run to Anavatti via Shiralkoppa or Soraba.
- **By Train:**
    - **Haveri Railway Station (HVR):** ~48 km (nearest major railway station).
    - **Shivamogga Town (SME):** ~100 km.
- **By Air:**
    - **Hubballi Airport (HBX):** ~114 km.
    - **Shivamogga Airport (RQY):** ~110 km.

Speciality of this Temple

- **Protected National Monument:** Maintained and preserved by the Archaeological Survey of India (ASI, Bengaluru Circle).
- **Kalamukha Shaivism Seat:** Epigraphical records confirm Kubatur was a prominent center of the Kalamukha sect during the 11th–12th centuries CE.
- **Underground Shrine / Sevalal Shrine:** The complex contains an ancient subterranean cell containing an image of Lord Sevalal riding a horse with weapons.
- **Extensive Inscriptions:** Contains 12 significant stone inscriptions (*Epigraphia Carnatica*, Vol. VIII) documenting land grants, trade guilds (betel sellers, oil mongers), and royal patronage.

History and Legends

- **History:** Constructed around **1100 CE** during the reign of Hoysala King Vinayaditya while the Hoysalas were feudatories of the Western Chalukya Emperor Vikramaditya

VI. Over centuries, it received patronage from the Kalyani Chalukyas, Hoysalas, and Seuna (Yadava) dynasties.

- **Legends:**
    - Legend connects the temple to the demonic brothers **Madhu and Kaitabha**, who were slain by Lord Vishnu. Being ardent devotees of Lord Shiva, Kaitabha established the Shiva Linga here (hence *Kaitabheshwara*), while Madhu established the Linga at nearby Banavasi (*Madhukeshwara*).

Architecture

- **Architectural Style:** Primarily Kalyani Chalukya (Later Chalukya) with early Hoysala structural embellishments, constructed out of fine soapstone (chloritic schist).
- **Plan:** *Ekakuta* (single shrine) layout with an East-West orientation. It consists of a Sanctum (*Garbhagriha*), Antechamber (*Antarala* / Vestibule), and a massive open assembly hall (*Mukhamantapa* / *Navaranga*) accessible via five entrances.
- **Superstructure (Shikhara):** Four-tiered (*Chatustala*) tower crowned by a carved domed stone *Amalaka* (helmet-like roof) topped with a stone *Kalasha*.
- **Pillars & Carvings:** Features 12 lathe-turned, mirror-polished circular pillars supporting an ornate ceiling. Wall panels depict *Ashtadikkpalas*, *Mahishamardini*, *Bhairava*, *Ganesha*, *Ugra Narasimha*, *Varaha*, and *Gajalakshmi* on the lintel.

Main Deity and Sub-Deities

- **Main Deity:** Lord Shiva in the form of a sacred Stone Linga, revered as **Kaitabheshwara** (also addressed in ancient inscriptions as *Kotishwara* or *Kotinatha*).
- **Sub-Deities & Relics:**
    - **Nandi:** A colossal single-stone carved Nandi facing the main sanctum.
    - **Lord Sevalal:** Housed in the underground shrine room.
    - **Sculptural Representations:** Deities carved into niches and ceilings include Lord Ganesha, Goddess Durga (Mahishamardini), Bhairava, Narasimha, and Varaha.

Daily Rituals and Poojas & Charges

Because the temple is an ASI-protected heritage monument, daily religious administration is maintained at a modest scale by local priests.

- **Daily Timings:** Generally open daily from **8:00 AM to 8:00 PM**.
- **Daily Rituals:** Morning *Abhishekam*, *Alankaram*, and evening *Archana* / *Nitya Aarti*.
- **Pooja Charges:** Standard daily entry is **free**. Basic Archana or offering fees are nominal (typically ₹10–₹50).

Special Poojas and Charges

- **Maha Shivaratri Special Abhisheka & Bilvarchane:** Conducted during the Shivaratri festival.
- **Karthika Maasa Deepotsava:** Lighting of lamps throughout the month of Karthika.

- **Charges:** Special pooja requests arranged through the local temple priest range from ₹100 to ₹500 depending on the offerings (*Sevas*).

Festivals Celebrated

- **Maha Shivaratri:** The major annual celebration featuring night-long prayers, continuous Abhishekam, and special cultural programs.
- **Karthika Deepotsava:** Elaborate illumination of the temple premises and mantapa during evening hours in November/December.
- **Pradosha Vrata:** Fortnightly rituals held during Pradosham.

Facilities Available for Devotees

- **Accommodation:** No lodging/choultry facilities exist within the ASI monument premises. Accommodation is available in nearby towns such as **Hangal** (26 km) or **Haveri** (48 km).
- **Basic Amenities:** Well-maintained garden lawns surrounding the complex managed by the ASI. Basic drinking water and parking areas are available outside the monument gates.

Do's and Don'ts

- **Do's:**
    - Maintain quiet decorum inside the sanctum and assembly halls.
    - Remove footwear before stepping onto the temple platform/mantapa.
    - Follow photography rules set by the ASI.
- **Don'ts:**
    - Do not touch, scratch, or deface ancient sculptures or stone inscriptions.
    - Plastic littering is strictly prohibited on the protected grounds.

Nearby Temples

- **Ancient Shri Madhukeshwara Temple (Banavasi)** (~24 km): Ancient Kadamba-era temple dedicated to Lord Shiva.
- **Ancient Chalukya Shri Tarakeshwara Swamy Temple, Hangal** (~26 km): A major Chalukyan architectural masterpiece.
- **Ancient Shri Billeshwara Swamy Temple** (~26 km): Located in Hangal.
- **Kotilingeshwara & Yakshi Choudi Temples:** Local shrines situated within Kubatur / Anavatti.

Nearby Hotels

- Local eateries, small vegetarian restaurants, and tea stalls are present in **Anavatti** (2 km).
- Standard hotels and lodge accommodations are available in **Hangal** (~26 km) and **Haveri** (~48 km).

Nearby Tourist Spots

- **Banavasi Town:** Historical first capital of Karnataka under the Kadambas, situated along the Varada River.
- **Hangal Fort & Temples:** Historical town known for Chalukyan heritage sites.
- **Anavatti Lake:** Local water body suitable for quiet stopovers.

Donation Info & Contact Information

- **Management:** Maintained under the purview of the **Archaeological Survey of India (Bengaluru Circle)**.
- **Contact:** Direct phone numbers for private donations are not publicly listed due to ASI protection status. Local ritual inquiries can be made in person via the resident temple priest during morning or evening hours.

Additional Information

- **Best Time to Visit:** October to March (cooler winter months ideal for architecture exploration).
- **Visitor Duration:** 1 to 2 hours is sufficient to explore the architecture, carvings, and inscriptions.

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Ref: perplexityAI

Shri Kaitabheshwara Temple, Shimoga, Karnataka

Shri Kaitabheshwara Temple is an ancient **Shiva** temple at Kotipura/Kubatur near Anavatti in Soraba taluk, Shivamogga district, Karnataka, and it is best known for its early 12th-century Hoysala-era origins, Chalukyan-style architecture, and strong mythological association with Madhu and Kaitabha [1][2][3].

Location

The temple is in Kubatur village, at Kotipura, near Anavatti in Soraba taluk, Shivamogga district, Karnataka, PIN 577413 [1][2]. It is also described as being about 2 km from Anavatti on the Anavatti–Hangal route [4]. Ancient references call the place Kuntalanagara or Kotipura [1][3].

How to get there

Road travel is the most practical option, with approach routes reported via Bengaluru, Shimoga, Hangal, Anavatti, and Hubballi [5][4]. Reported distances include about 99 km from Shimoga, 26 km from Hangal, 47 km from Haveri, 114 km from Hubballi Airport, and 367 km from Bengaluru [4]. The nearest major railway and air access mentioned in sources are Haveri railway station and Hubballi airport [2][4].

Speciality

The temple is special because it is an early Hoysala-period monument with strong Later Chalukya influence and soapstone construction [6][7][3]. It is also protected as a monument of national importance by the Archaeological Survey of India [7]. The temple is strongly linked to the legend of Madhu and Kaitabha, which gives it both religious and literary significance [1][3].

History and legends

Sources place the temple's construction around 1100 CE during the reign of Hoysala King Vinayaditya [6][8][7]. The Hoysala rulers at that time were feudatories of the Western Chalukya Empire, which helps explain the temple's Chalukyan architectural character [6][7]. Legend says the Shiva linga was consecrated by Madhu and Kaitabha in Krita Yuga, and local tradition connects the temple with the same demon story associated with Banavasi's Madhukeshwara temple [1][3].

Architecture

The temple is built of soapstone and is described as a fine example of Hoysala and Chalukyan artistry [6][9][7]. The sanctum and surrounding area are noted for lathe-turned pillars, multiple entrances, and carved stone details [10]. Art-historical descriptions classify it mainly as Later Chalukya style rather than mature Hoysala [6][7].

Main deity and sub-deities

The main deity is Lord Shiva worshipped as Kaitabheshvara or Kotishwara [2][10][4]. Sources mention associated images or shrines of Ganesha and Keshava near the sanctum, and some reports also list companion deities such as Durga/Mahishamardini, Bhairava, Vishnu as Varaha, Krishna as Keshava, and Lakshmi as Gajalakshmi [8][10]. Since public sources differ, the safest summary is that Shiva is the principal deity, with several attendant deities in the complex [8][10].

Rituals and charges

Publicly available sources I found do **not** give an authentic, temple-specific published rate chart for daily or special poojas at Kaitabheshwara Temple [11][12][13]. One travel source only states temple timings as 6:00 AM to 5:30 PM [12]. For exact pooja charges, donors, or booking fees, the temple office or local priest would need to be contacted directly because I could not verify reliable official rates from the available sources [11][12].

Festivals

I could not verify a temple-specific festival calendar from reliable public sources in the material available here [1][2][3]. Because it is a Shiva temple, major observances are likely to include Maha Shivaratri and other Shaiva festivals, but I am not treating that as confirmed for this temple without an official source [8][10]. For your ebook, it would be better to mark this section as “to be confirmed from the temple office” unless you can obtain a local brochure or priest’s note.

Facilities and rules

I did not find verified information on accommodation owned by the temple, cloakroom, prasadam counter, drinking water, or other devotee facilities from reliable sources [11][13][3]. The temple is generally described as accessible and maintained as an ASI-protected monument [8][7]. I also could not verify formal temple-specific do’s and don’ts, so it is safest to mention standard temple etiquette: modest dress, no footwear inside, maintain silence, and follow local priest instructions.

Nearby temples

Nearby temples mentioned in sources include Banavasi's Sri Madhukeshwara Temple, Kedareshwara Temple at Balligavi, and Tarakeshwara Temple at Hangal [14]. Banavasi Madhukeshwara is especially relevant because local legend links its demon story to Kaitabheshwara [3]. These nearby Shaiva and heritage sites make the temple suitable for a combined pilgrimage route [14][3].

Nearby hotels and tourist spots

No verified hotel list was found in the sources I reviewed, but travel sources mention accommodation options at Shimoga, Ranebennur, and Banavasi [5]. Nearby tourist stops often paired with this route include Banavasi, Hangal, Balligavi, and the broader North Karnataka heritage circuit [14][15]. For a practical visit plan, Banavasi and Hangal are the most obvious cultural add-ons [14][15].

Donation and contact

I could not verify an official donation account number or a reliable temple contact phone number from the sources available here [1][2][3]. One travel site only provides the temple's location and access details, not a confirmed office contact [2][4]. For publication, it is best to label this as "official contact not publicly verified" unless you can obtain a direct temple or ASI number.

Useful note for your write-up

If you are preparing an ebook or temple profile, the most dependable verified points are the location, date range, deity, architecture, ASI protection, and legend of Madhu-Kaitabha [6][7][3]. The least verified parts are pooja charges, donation details, phone numbers, accommodation, and festival schedules [11][12][3].

A clean note at the end saying "some devotee-service details vary locally and should be confirmed with the temple office" would keep the profile accurate [11][12].

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Videos

Kaitabheshwara Temple….Dharma Degula Darshana (5 min):

https://youtu.be/GecmwNae9QE?si=BaCEISFJfSUo7_EI

Kaitabheshwara Temple, Kubatur (2 min):

https://youtu.be/V6_5mY3AMhk?si=E6NcuYdYt8eG8hvE

Kaitabheshwara Temple, Kubatur..temple tour (14 min):

https://youtu.be/MvenFz8CFuU?si=E4VLi8xXyzSi0sPc

Kaitabheshwara Temple, Kubatur, Kotipura …FaceBook (0.18 min):

https://fb.watch/Jml139Wq3H/

Kubatur Kaitabheshwara Temple (8 min):

https://youtu.be/99rfBbqT4g4?si=90mmV8vwZqAp0XAf

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Note: At the end of this ebook, two pages are included (see below), giving (I) Author info, and (ii) a master link and QR code to download all my Technical (viz. Thermodynamics, Heat Transfer, and Cryogenic Engineering) ebooks plus Spiritual ebooks, stored in archive.org.

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About the Author

Dr. M. Thirumaleshwar is a Mechanical Engineer with specialization in Cryogenics. He obtained his B. E. In Mechanical Engineering from Karnataka Regional Engg College, (Now NITK), Surathkal, India and M.Sc. in Cryogenics from the University of Southampton, U.K., and Ph.D. from the Indian Institute of Science (IISc), Bangalore.

He has worked in prestigious organizations such as BARC, Bombay and Centre for Advanced Technology (CAT), Indore,as Head of Cryogenics Dept and contributed to the design of cryogenic systems, including the Thermovac chamber for ISRO, Bangalore.

He was also a visiting fellow at Superconducting Super Collider Project, at Texas, USA.

He has also served as Professor, Head of Department, and Principal in reputed engineering institutions.

Dr. Thirumaleshwar has authored a large number of FREE ebooks on Engineering subjects such as Thermodynamics, Heat Transfer, and Cryogenic Engineering, which are useful for students and teachers.

Driven by a deep interest in India's spiritual heritage, he has also authored many FREE ebooks on Temples, Saints, Gurus, and Vedic topics, with the aim of preserving and spreading this knowledge to future generations.

All his ebooks are available for free download at Archive.org.

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Dr. M. Thirumaleshwar
September 1, 2026

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